

for black liberation, indigenous struggle against colonization, sex workers' self-determination, resistance to ableist police violence, radical political movements resisting repression, queer rebellion, global anti-imperialism, migrant and refugee justice and no borders movements, housing justice, environmental struggles, and more, all have a stake in opposing the strategies and tactics that will be promoted at this conference.

The IACP conference puts on display what we know from our daily participation in diverse forms of resistance: that every struggle is a struggle against the police.

While all the departments involved have histories of (and foundations in) violence, many have also seen fierce resistance to that violence in the recent past. Participating departments from Albuquerque, Chicago, Milwaukee, Seattle, the Bay Area, and more have seen rebellions against them in the last several years. We hope to use this opportunity to build connections with those who carry these memories of antagonism towards the police and contribute to lived experiences of uncontrollable revolt.

A complete list of presenters, vendors, and workshops is available on the conference website, www.theiacpconference.org, but here is a small sampling of some notable participants:

- Peter Newsham, D.C. Metropolitan Police Department (who gave orders to kettle protestors on J20).

- Hennepin County Sheriff's Office (speaking on their experience sending officers to repress resistance at Standing Rock)
- Robert Metzger, Chief of Pasco (WA) Police Dept. (presenting "Public Trust After a Police Use of Deadly Force Incident," based on lessons on maintaining stability after the police murder of Antonio Zambrano-Montes)

- Local departments from Philadelphia, New York, Albuquerque, Seattle, New Orleans, Edmonton, Chicago, Las Vegas, El Salvador, Phoenix, Salt Lake City, Tempe, AZ, Tucson, AZ, Dubai, Portland, OR, San Diego, Los Angeles, Milwaukee, San Francisco, Vancouver, Australia, Raleigh, NC, Dallas, and many more.

- Federal agencies, including FBI, Border Patrol, ATF and USCIS.

Expect more information and specific calls soon. In the meantime, save the date, make plans, study some maps, learn the terrain and spread the word throughout the region and beyond.

***Against White Supremacy //
Against the Police***

***For a world without cops, prisons,
or borders.***

FTP//1312



ANATHEMA



Volume III September 2017 - FREE Issue VII

**FROM ANARCHY TO ANTIFA:
ON A PROCESS OF RECUPERATION**

In the wake of its recent successes preventing white supremacists from rallying, as well as protecting activists and clergy in Charlottesville, Antifa has garnered unprecedented mainstream attention and popularity. Given the current climate, many are attempting to take advantage of this newfound legitimacy by positioning Antifa as a basis for broader revolutionary organizing and continuing to appeal to public sympathy. But what is the cost of this narrowing of radical struggle into Antifa strategy?

[“From Anarchy...” cont. pg. 4]

THOUGHTS ON ORGANIZATION

The past few months have seen a number of anti-authoritarian groups form, and with that it feels important to think about organization, specifically anarchist organization. Creating or joining organizations can bring us closer to anarchy; unfortunately, organizations can also overshadow individual desires, create illusions of struggle, or separate revolt from the rest of our lives. These critiques are not leveled at any particular new (or old) organization in town; they're just some thoughts that it felt important to bring up in light of many new groups popping up.

Organizations should serve the desires and needs of the people who make them up, not the other way around.

[“Thoughts...” cont. pg. 3]

MURAL ARTS REINFORCES RACISM

“Please, whoever you are, stop doing this! We're just nice people trying to save the world through art.”
-Jane Golden, Mural Arts Executive Director

Philly's Mural Arts Program has been facilitating the destructive process of gentrification for years under the guise of a community arts project. Now it is protecting the city's white supremacist legacy by prolonging decision-making about whether to take down its mural of known white supremacist Frank Rizzo, following repeated efforts by individuals to deface and otherwise take down the mural themselves.

[“Mural Arts...” cont. pg. 8]

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WHAT WENT DOWN

August 14: The Freedom Credit Union branch located at 4900 Princeton Avenue was robbed utilizing a threatening demand note.

August 21: Patriotic murals of an eagle and the American flag on Front St. are defaced and tagged, the tag reading “there is more than 1 symbol of white supremacy.”

Late August: Graffiti and a banner appears in solidarity with anarchist prisoners along the Schuylkill River.

August 29: Attempted arson at OCF Realty construction in Kensington. Ori Feibush has stated he recently added security systems to all of his job sites.

September 3: Run the Jewels rapper Killer Mike calls police union president a “punk-ass police union boss” while performing at Made in America.

September 4: “Fuck Frank Rizzo” banner hung over I-676 in center city. ★

Santiago, Chile: Incendiary Action on the Eve of a New September 11

via Act for Freedom

On September 1st, about 50 encapuchadxs (hooded ones) erected barricades and clashed with police with Molotov bombs in front of the UMCE (Metropolitan University of Educational Sciences). The action was framed within the context of the eve of a new commemoration of September 11, 1973, the day that the [U.S. backed] military dictatorship began in Chile.

Some unknown comrades also erected barricades outside the Faculty for Philosophy and Humanities at the University of Chile and at JGM (Juan Gomez Millas Campus, University of Chile). The action ended without anybody being detained.

NEW GROUPS IN PHILLY

Philadelphia ABC:

Anarchist Black Cross (ABC) started as a way to support anarchist prisoners in Russia around 1903. Since then the model has spread across the world to support anarchist and other prisoners, and push for the abolition of prisons. Philadelphia ABC is hosting a monthly prisoner letter writing night the first Monday of every month. phillyabc.wordpress.com

Philly IWW:

The Industrial Workers of the World is a revolutionary trade union that originated in Chicago in 1905. The IWW accepts workers from all trades as well as students and the unemployed. The local chapter of the IWW is in the process of getting chartered and meets the first Sunday of every month at 6pm at Wooden Shoe Books. phillyiww.org

Tubman-Brown Organization:

TBO is a working class organization with anti-racist, anti-patriarchal, pro-gun, and pro-revolution politics. They want to help poor communities already fighting the violence of the status quo and ultimately end class society and structural oppression. TBO hosts weekly reading groups and self-defense trainings, and monthly BBQ or movie events depending on weather.

tubmanbrownorganization.wordpress.com

Disrupt IACP:

With the International Association of Chiefs of Police Conference scheduled to take place here from October 21 to 24 Disrupt IACP is a website to coordinate action and share information regarding resistance to the conference. To learn about the conference, send in or read analysis, and hear about events and actions surrounding the conference visit the website at: noIACP.blackblogs.org ★

CONFRONT THE IACP IN PHILLY THIS OCTOBER

This October, the International Association of Chiefs of Police (IACP) will hold their annual conference in Philadelphia. This is a call for an ambitious mobilization to directly disrupt the conference, to publicly spread an explicitly anti-police position, and to attempt to open up space that is hostile to state control. We hope to do so using both coordinated and decentralized, autonomous actions in the area immediately surrounding the conference in Center City and throughout Philly.

The IACP brings together law enforcement agencies from throughout the world to “advance the science and art of police services” through international coordination, training, and policy work. Their 2017 conference will take place at the Pennsylvania Convention Center, with four days of workshops, an exhibition hall with corporate vendors, and a number of secondary events at other locations. Also, a “general assembly.”

This call for opposition comes from the perspective that policing is inherently a colonial, white supremacist project. From their inception, the police have had as their primary function the maintenance of a social order based on violent

domination along lines of race, gender, class & ability; from slave patrols to strike-breakers and from vice squads to gang units. Opposition to the IACP presents a unique opportunity to advance a position that is absolutely against all policing, as a large part of the organization’s agenda mirrors that of those who would reform the institution. Body cameras, diversity in hiring, “trust and accountability,” and above all, “community policing” are all central themes of the conference and to recommendations for “21st Century Policing.”

As the Trump administration (universally endorsed by law enforcement unions during the election) bombastically seeks to reinvigorate the militarization of police, it is a crucial time to aggressively put forward an analysis that recognizes militarization and community policing not as divergent, but as complementary parts of a coherent strategy of domination.

Meanwhile, the hundreds of participating agencies and workshops starkly demonstrate the severe intersectionality of the violence the police have always carried out. Interlocking movements



Pictured above: The plantation police (one of the first policing institutions in the U.S.) patrolling a slave plantation at night.

Excerpt from
‘About the holidays in Hamburg’: selfies, disorders and the tyranny of images
via Act for Freedom

In today’s society the spectacle covers everything. Our lives are being transformed into a compulsive traffic of images, stereotypes and identity markets that nourish profiles, a projection of ourselves, often altered, fictitious, but with which we somehow make up for our deficiencies and the aspects of our real lives that don’t satisfy us (instead of trying to change them, we cover them with images), just as happens in most social networks. It doesn’t matter who you are, but who you seem to be. People must see a photo on the screen that confirms everything, if it doesn’t appear on TV or in the internet it doesn’t exist. Just as the modern liberal nouveau riches take photos of their luxuries and share them on the internet so that the world can see their exclusive lifestyles and admire their ‘success’, in the anti-capitalistic, antiauthoritarian, revolutionary milieus, the same dictatorship of appearance is reproduced. In the midst of disorders many people want their own souvenir, their own photographs, like those who pay a few extra euros to get a picture of their adventure in a leisure park while whooshing on a roller coaster. Images circulate frantically on social networks, blogs, mass platforms of videos and photos, for the joy of the police and the media; and if they didn’t arrest anyone it will be sufficient to search the internet to find succulent photographic material for their files, and if unfortunately they later arrest one of these people, it will be enough to check their cell phone (which they usually do when they lock you up in a cell and your telephone and documents remain in their hands) to find evidence of so and so’s presence at those demonstrations, which only they and their comrades should have known, evidence that can be used during the trial. On the other hand, the mainstream media also get busy, with activists who serve them up with perfect photographs for sensational items of news on a silver plate.

What do these people want? A beautiful memento to show to their grandchildren? I don’t want to deny the importance of documenting this kind of event also with photographic and audio-visual material; because often, if it wasn’t for people passionate about videos, who gather and record all this, or as part of press collectives close to social movements or alone, we wouldn’t know many of the things that happen. But it is important to maintain a culture of safety and above all to bear in mind that when you photograph yourself you are not only exposing yourself only but also the people around you or other comrades who at that moment are taking part in the events, and maybe don’t want to be part of your irresponsible fetishism.

It’s important to reflect on this, and not fall into an ambiguous or passive position of the sort ‘everyone does what they like’. Some comrades take their anonymity very seriously, as they are persecuted and controlled, while others play at revolution between flashes and ‘selfies’. Everything is heroism and publicity, aesthetics, top-models of the revolt, until the police come to your door and then with all your might you wish you had never taken that damned photo...

For a culture of safety and responsibility.
Against the fetishism of images and hoodies.

[“Thoughts...” cont. from pg. 1]

When we form organizations, we are coming together to accomplish something we all want together. If our organization begins to take on a life of its own that does not line up with our own goals, it has outlived its purpose. We can see the disadvantages of these types of organizations among our activist cousins — burnout, alienation, boredom, charity... One common example of a group outliving its purpose is when a group that aims to directly attack or prevent a problem (resource extraction, policing, development) ends up acting as a charity for local residents. It’s okay to dissolve a group if it has fulfilled its purpose, doesn’t help further the desires or goals of its participants anymore, or the people who make it up feel it cannot succeed.

We can’t create organizations and expect them to create struggle where there is none. We create organizations to organize our struggles and the specific activities that make them up; if none of us have our own struggles, there is nothing to organize. No amount of new acronyms will create revolutionary or insurrectionary activity. When we come into organizations, we bring in our own projectuality and activity that propel it forward.

We must remember that we can live lives of rebellion and form anarchic relationships with the people around us, even outside of organizations. No organization can contain the whole of struggle, and we do ourselves a disservice when we only approach anarchy from within our groups and organizations. Revolt is too broad to limit to certain meetings, marches, and night-time capers. Our whole lives have the potential to embody the anti-authoritarian ideas we hold dear.

To read more about anarchist organization check out:

- Archipelago: Affinity, informal organization, & insurrectional projects*
- A Wager on the Future: Anarchist organization, the Islamic State, the crisis, and outer space*
- Another Critique of Insurrectionalism* ★



PRISON ESCAPES

We are remiss to admit that we missed the opportunity to celebrate two prison escapes in our June issue.

Early that month, a prisoner escaped in Bucks County, if only temporarily, during his work-release program. Confronted by a Bensalem police officer shortly after he began to breathe free air, he was pushed to stab the officer, but was thwarted by the cop’s bullet-proof vest. Hopping into the police cruiser, and later fleeing on foot, he managed to evade capture for a short time again before being recaptured in North Philly. One Lindsey Anne Rodgers ran into the escapee, who asked her for a place to hide. She was uncooperative and later celebrated the well-being of the stabbed cop, a former Philly officer.

A short time before that, another Bucks County prisoner feigned illness during transport, then managed to loosen his leg restraints and flee. It’s been reported that the escapee has no history of violence, and is now potentially facing felony charges for aggravated assault of law enforcement, assault by prisoner and escape. His father was arrested, unfortunately, for allegedly aiding his son’s escape by driving him to North Philly. Fortunately for some students, seven schools were closed for the day in response to the escape. ★

[“From Anarchy...” cont. from pg. 1]

Important debates about the necessity of violence and black bloc tactics have captured public attention over the past month. Unfortunately much of our side, as usual, has approached these debates by defending Antifa’s tactics as respectable, conflating Antifa activities with anarchist struggle more generally, and inventing new misconceptions of Antifa in the process. We are seeing refutations of Antifa being thugs or a gang, of the notion that Antifa or other radical political actors would ever go on the offensive or commit serious violence to a known enemy, and claims — as in a recent article by an antifascist in Houston — that Antifa is synonymous with mutual aid.

Traditionally, Antifa has operated essentially as a gang, attacking known white supremacist organizers in order to defend territory against fascists. Many of their activities in this process — assault, property damage, etc — are certainly ones that are deemed by the state to be “criminal.” This is absolutely nothing to be ashamed of. Those who attempt to paint Antifa as something else reveal their lingering affinities with liberalism and the state, miss what’s been most effective in Antifa’s strategy, and disrespect the crucial gains Antifa has historically made in this capacity and the state repression they’ve endured as a consequence.

Antifa serves a purpose within anarchist struggle that is both vital and circumscribed. Its purpose is to minimize the threat of white supremacist violence in a particular place by physically confronting fascists and otherwise making it impossible for them to organize. Antifa has very clear and effective methods of doing this. Many members of Antifa groups are anarchists with broader political visions, and also participate in other radical groups or activities. But Antifa can’t be understood as the same thing as anarchist struggle, which additionally targets other manifestations of structural racism and domination like the police, government, and gentrification, and develops projects of mutual aid and care that are integral to reproducing a broader struggle against all forms of hierarchy.

Since Trump’s inauguration, official Antifa groups have proliferated and taken on more black bloc tactics in order to mount opposition in large numbers to white supremacist demonstrations. In part because many of these counter-demos involve

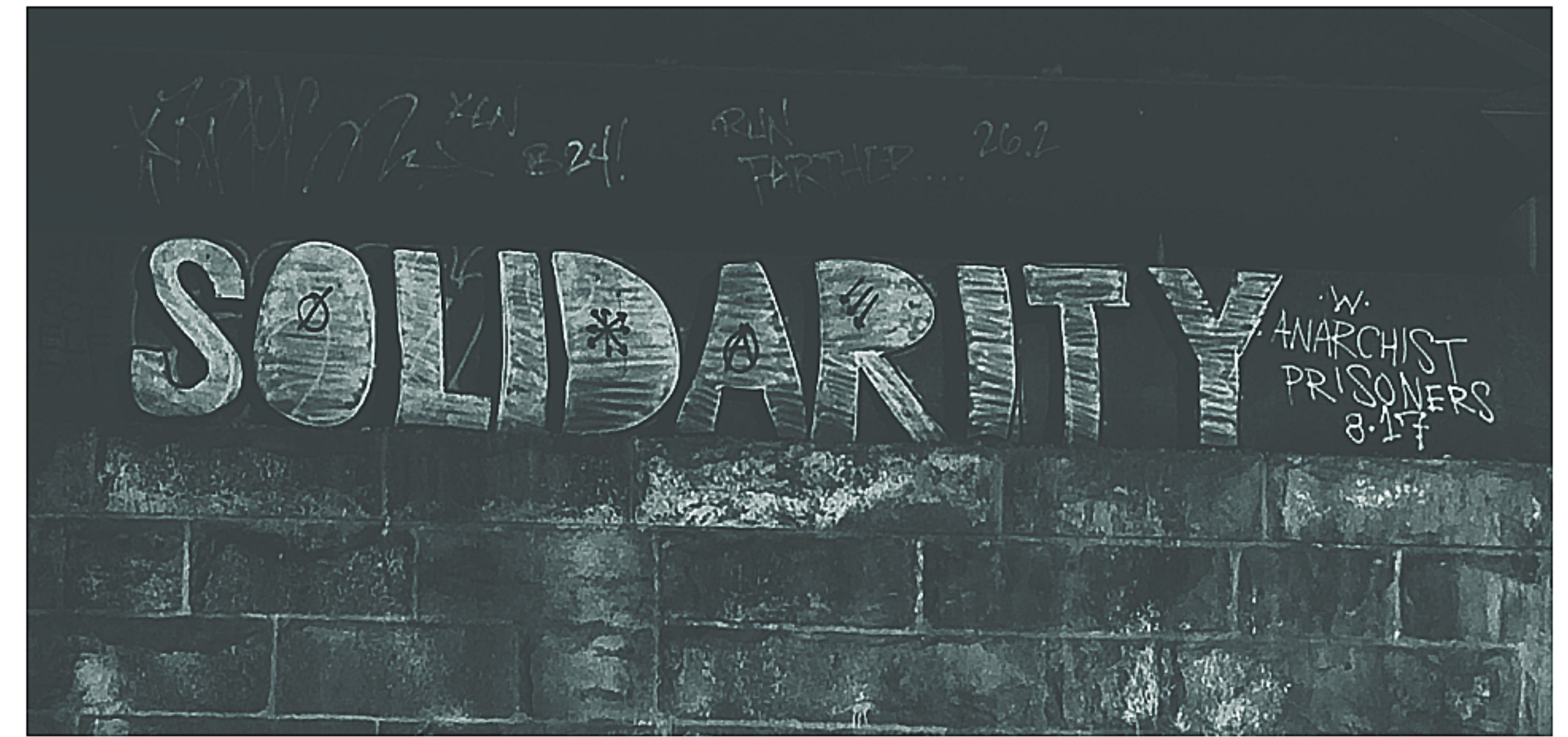
tactics more typically associated with anarchists, and are attended in large numbers by anarchists and other radicals who are not members of official Antifa groups, antifa has become conflated with anarchy. This is not necessarily a bad thing, at least when it suggests an opacity to the state and other repressive forces — recent confidential FBI and Homeland Security assessments of antifascist activity, at least as discussed by Politico in a recent report, seem to use antifa and anarchist like they’re the same thing, which seems like a product of what they refer to as “intelligence gaps” that include an inability to penetrate the groups’ “diffuse and decentralized organizational structure.”

Many antifascists have encouraged this reduction of political activity to antifascism, though, in an attempt to draw more people in to radical struggle. They assume that this will be facilitated by focusing on a single issue and framing radical struggle solely in terms of self-defense and opposition to a particular presidential administration — struggles that will be palatable to more people.

But anarchy is opposed to much more than just the Trump presidency and the most overt white supremacist organizations. To water down our visions to opposition to the most incontrovertible fascists, and to pretend that destruction won’t be necessary in order to bring an end to all domination and control, is dishonest, and won’t bring us any closer to accomplishing those goals.

In a moment in which dissatisfaction with the government, capital and structural racism are at an unusual high point (as is public sympathy for anarchist activities), why would we exclusively focus on the most uncontroversial manifestations of white supremacy, ones that are so obvious that even many of our enemies aren’t arguing with us about it?

To do so undermines the potential for anarchy and anarchism to spread in a moment in which it is increasingly relevant, which is probably why the mainstream media and politicians have so insistently focused on Antifa and reduced anarchist activities to strictly anti-fascist motivations. A recent Philadelphia Inquirer article on antifa in Philly begins by describing the J20 and May 1st anarchist demos in Philly, which damaged businesses and gentrifying condos on South Street and in Northern Liberties, respectively, and then



POWER by Audre Lorde

The difference between poetry and rhetoric
is being ready to kill
yourself
instead of your children.

I am trapped on a desert of raw gunshot wounds
and a dead child dragging his shattered black
face off the edge of my sleep
blood from his punctured cheeks and shoulders
is the only liquid for miles
and my stomach
churns at the imagined taste while
my mouth splits into dry lips
without loyalty or reason
thirsting for the wetness of his blood
as it sinks into the whiteness
of the desert where I am lost
without imagery or magic
trying to make power out of hatred and destruction
trying to heal my dying son with kisses
only the sun will bleach his bones quicker.

A policeman who shot down a ten year old in Queens
stood over the boy with his cop shoes in childish blood
and a voice said “Die you little motherfucker” and
there are tapes to prove it. At his trial
this policeman said in his own defense
“I didn’t notice the size nor nothing else
only the color”. And
there are tapes to prove that, too.

Today that 37 year old white man
with 13 years of police forcing
was set free
by eleven white men who said they were satisfied
justice had been done
and one Black Woman who said
“They convinced me” meaning
they had dragged her 4’10” black Woman’s frame
over the hot coals
of four centuries of white male approval
until she let go
the first real power she ever had
and lined her own womb with cement
to make a graveyard for our children.

I have not been able to touch the destruction
within me.
But unless I learn to use
the difference between poetry and rhetoric
my power too will run corrupt as poisonous mold
or lie limp and useless as an unconnected wire
and one day I will take my teenaged plug
and connect it to the nearest socket
raping an 85 year old white woman
who is somebody’s mother
and as I beat her senseless and set a torch to her bed
a greek chorus will be singing in 3/4 time
“Poor thing. She never hurt a soul. What beasts they are.”



Unlike the statue of Frank Rizzo outside City Hall, the mural is not on public land, and the city government apparently has little say over whether it should be taken down. Mural Arts, which commissioned and maintains the mural, said it will meet with local leaders in order to decide if it should be taken down. The decision also requires permission from the building’s owner, David Neukirch, who has not yet taken a stand on the matter.

Frank Rizzo was a notoriously brutal, anti-black and homophobic former mayor and police commissioner of Philadelphia, and is still beloved by many white Philadelphians. The REAL Justice Coalition has been demanding the statue in his honor be removed for years. But it wasn’t until consistent criminal activities against the statue and mural in Philly, as well as nationwide actions against Confederate statues that focused national attention on who cities choose to memorialize, that the Mural Arts Program has begun to consider taking the Rizzo mural down.

The Rizzo mural has been repeatedly vandalized, with attacks escalating over the past year. Most recently, some lawless vandals defaced the Rizzo mural’s with white paint and wrote “Kill Killer Cops” and “RIP David” in reference to David Jones, who was killed by PPD officer Ryan Pownall in June. The Rizzo statue was also recently egged and then tagged, in a separate incident, with the words “Black Power.”

While Mural Arts has portrayed itself as taking a progressive stance on the question of the Rizzo mural, it is likely that the organization was pushed towards that position by repeated, costly vandalism that exposed the embarrassing racism of one of its murals. It has “responded to community voices” by “starting a conversation” about whether the mural should remain, which is one of the most ineffectual possible responses it could have chosen. It will probably take a while to meet with the many “churches, civic leaders, and elected officials” that the Program has pledged to consult about the decision, which is possibly a strategy

to delay decision-making until national heat is off this issue.

Despite Mural Arts’ mission, which often involves addressing issues of gentrification, it has played an integral role in assisting gentrification in Philly by painting murals in gentrifying or pre-gentrifying neighborhoods. Its institutionalized “street art” creates a bridge between impoverished neighborhoods and the hipsters or yuppies who move in, making the neighborhood’s run-down qualities appear edgy and exotic in a medium that gentrifiers find more relatable and less threatening.

Graffiti removal is another major and problematic part of Mural Arts’ mission. Removing graffiti destroys a much more “authentic” expression of neighborhood sentiment, one that by virtue of being illegal is always to some extent threatening to the status quo. Graffiti visually signals the relative lawlessness of a particular area. By replacing graffiti with murals, Mural Arts both helps police a criminalized activity and makes neighborhoods look more welcoming for gentrifiers.

Mural Arts moved into an actively gentrifying role last year, when it was commissioned to rebrand the Callowhill neighborhood of Philly as the “Spring Arts District.” The project was commissioned and partially funded by developer Craig Grossman, who is leading the gentrification of the area between 8th and 12th streets and Noble and Spring Garden streets. His company, Arts & Crafts Holdings, bought up \$20 million worth of properties near the newly constructed elevated rail park in that neighborhood. Mural Arts’ Executive Director, Jane Golden, commented that it was great for artists to work with developers and that she is in conversation with developers in South Philly about doing similar gentrifying art there.

What else can you expect from a city-funded organization, whose most recent major sponsor is Bank of America, but to protect and promote the ruling order? David Neukirch drives a Bentley that is parked out back of the mural. ★



attributes these actions to antifa.

In so doing, authorities and their media spokespeople are able to obscure much of the reasoning and strategy behind anarchist and antifascist actions. The authors of the Philly Inquirer article, for example, express confusion about how property damage could be “a legitimate form of protest” and constitute the kind of self-defense that antifa apologists have proclaimed recently as their strategy. But it’s clear that neither of these demos aimed to be protests or self-defense — they were proactive attacks against forces of domination and exploitation, in particular against gentrification. Destruction is not simply a cathartic expression of anger or a misguided way of sending a message, but a very real attempt to move towards destroying the things we don’t like, and building capacity to do so on a broader scale.

Instead of only choosing targets that already have widespread public approval, let’s look to examples of people choosing targets that produced controversy and pushed new consensus on tactics and strategy — for example, the now-infamous punching of Richard Spencer. One recent local attempt is the vandalism of an American eagle mural in Philly with the phrase “There’s more than 1 symbol of white supremacy;” there was also a coordinated banner drop action between six midwestern cities in late August that encouraged people to refocus attention on abolishing America itself.

Let’s not play into other peoples’ narratives about

us just to gain short-lived popularity. Let’s keep doing crimes and anarchy as well as confronting fascists, and deepen our ability to coordinate with and care for others who are part of that struggle, rather than appealing to people who will never share our interests.

One reason that Antifa organizing has never been popular among liberals is that most people don’t want to destroy fascism — they just want it to go away. The risks, efforts, and commitment necessary to make sure fascism is always kept in check is simply too much for most people, and taking a neutral stance is much easier. This is ok; most people don’t want to do a lot of very interesting and cool things. But antifascist movements may never get the mass popularity that people imagine is necessary to “win.”

We should also remember that once a movement that actually threatens to change the status quo does become popular, it will eventually experience serious state repression that divides its proponents into good and bad factions. The state seems currently to be able to ward off such an intervention by making sure that anarchist and other radicals’ focus stays solely on confronting individual white supremacists, rather than institutional oppression and its agents, in which case the state can sit back and relax as fascists and anti-fascists just beat each other up. Let’s not let the state succeed in either dividing us over issues of legitimacy, nor narrowing our struggle into bottlenecks of action. ★

POLICE BLOTTER

Police corruption and malfeasance is routine. “Power corrupts...” as the saying goes, and certain people are often drawn to the control offered by positions of authority in the first place. So the recent revelations that a Philadelphia narcotics officer was trading drugs for sex, or that another local cop was accepting bribes from towing companies, is none too surprising. What the broader public seems to be learning since the advent of Black Lives Matter is how little accountability exists for those in such positions of power – even among the most murderous transgressors. While we might laugh at a recent Princeton University lockdown in response to an armed man on campus who turned out to be a plain clothes cop, such a response to the police is not unreasonable.

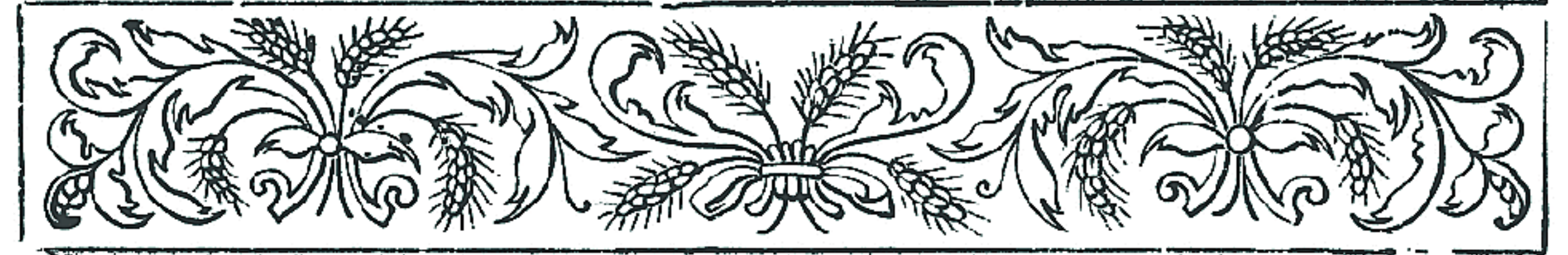
The annual Made in America festival on the Parkway over Labor Day weekend saw artists declaring they didn’t want police near them or the stage. Killer Mike, an MC from Run the Jewels, even declared Fraternal Order of Police President John McNesby to be a “punk ass,” during their performance. McNesby had recently referred to some folks associated with Black Lives Matter as “rabid animals,” a traditionally racist expression. This follows the PPD’s reinstatement of officer Cyrus Mann, a cop that has shot three different men, at the behest of the FOP.

The newest FOP contract with the city reinforces that longstanding tradition, reportedly allowing “bad apple” cops to shirk accountability and continue their jobs in a violent state institution that perpetuates white supremacy, patriarchy, poverty, and more. Yes, the media again refers to the wrongdoing of individuals rather than recognizing the institutionalized oppression that is central to that organization. Meanwhile, several officers are lodging complaints of racism against Chief Inspector Anthony Boyle and Inspector Raymond Evers for reasons including allowing a worker to park his Confederate flag-decorated truck on city property, referring to black civilians as “scum,” and calling black civilian killings “thinning the herd.”



When the International Association of Chiefs of Police arrive here for their annual conference in late October, plotting the best methods to integrate and assimilate the community into their policing methods (as is the theme of this year’s conference), it might be necessary to remind even the protesting public of the nefarious methods policing employs to further those institutional oppressions. From ongoing discussions of community policing for the purpose of quelling dissent after police murder black folks, to evidence of Philadelphia Police mining social media in 2015 for the purpose of criminalizing that dissent – in a country where police at the federal level notoriously infiltrated, fabricated, entrapped, and assassinated leaders of dissent under the banner of COINTELPRO – reforming the police is only an option for those that seek to be more compliant and make oppression more palatable. And as we observe yet another anniversary of the September 11th military coup in Chile, which saw the CIA back the murderous dictator Pinochet over the popular democratic leader who preceded him, we should recognize the lengths any government will go to keep us in submission – and thus recognize the lengths we must go to authentically oppose them. ★

NEARBY RESISTANCE TO POLICE



A Delaware County sheriff’s officer suffered second-degree burns after being hit by a molotov cocktail while serving a warrant in Collingdale Wednesday August 9th. The officer was attempting to serve the warrant around 4:30 p.m. at a home along the unit block of S. MacDade Boulevard when a man inside the home threw the incendiary device, officials said.

Collingdale Police Chief Robert Adams said the officer’s left leg caught fire. Officials initially said two officers had been burned, but later revised their statement to a single officer injured. The man suspected of the incident barricaded himself in his home and had as many as seven molotov cocktails at the ready.

Additionally, a man was arrested for allegedly slashing 52 tires of fire and police vehicles in Somerdale, NJ. Despite taking the time to go after all four tires on each vehicle, an ambitious but unnecessary goal when two will often do, he was only apprehended upon returning to the scene. ★



Pictured on the left: The assassination of President William McKinley by Leon Frank Czolgosz, an American anarchist and former steel worker, in September 1901. Czolgosz was executed just over seven weeks later.